The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER | No. 6216 | Saturday, August 26th, 1961 | Price 4d.

A STRUGGLE OF POWER

IN 1919 an American President came to Europe. He was received with rapturous applause wherever he went; in this country, France and Italy. He was President Wilson. Twelve months previously he announced his proposals for ending the first Great War. They were known as the Fourteen Points. They were lifted above the battle that was then raging. The President of the United States moved into a new world and he tried to lift other people there with him.

It is generally supposed now that his prophetic vision would have had a better chance of being realised if he had staid at home rather than risking his troubled personality among the statesmen of Europe. But whatever his weaknesses the world would have been saved incalculable travail if it had listened to President Wilson rather than turning him down. He gave his life literally for his vision. The European statesmen wore him out and his countrymen completed the job when they broke his ideal of the League of Nations.

The Real Crisis

A Vice-President of the United States has just visited Europe. He has been given a rapturous reception in Berlin. (Although apparently one has to be sceptical of the reports that come from Berlin via Western Germany). But Mr. Lyndon Johnson, presumably representing Mr. Kennedy, is not above the battle, he is very much in it. He is offering no one anything new.

Everyone by this time knows what the Berlin crisis is about. It is a manoeuvring for strength between Russia and the Western powers for what is regarded as an issue of national survival. There is no need to be surprised that Mr. Khrushchev wants a treaty with Eastern Germany. Western Germany during the past five years has become a great renascent power. A miracle has taken place that no one expected. In fact Europe is at the point where we all came in in 1914. Germany is on the way to becoming the greatest power in Europe and consequently of supreme consequence to everyone. She is of supreme consequence to Russia, at least the Russians think so, and everyone knows that Russia will run every risk to prevent a united powerful Germany rising again, particularly a Germany that is allied to the rest of Europe and to the United States.

Perhaps Russia is wrong; to most perplexed people she is wrong in playing the old miserable balance of power game again, "I must keep you weak so that I may be strong and safe". She is utterly responsible for the present unification of Europe, including Western Germany, and the alliance with the United States. Her threats of world communism drove them to the formation of Nato for their own defence. But in terms of the balance of power the need for Russia is to keep Germany divided, or disarmed and neutral, and that is what she is trying to do by the threatened peace treaty with Eastern Germany.

It has nothing whatever to do with freedom or democracy or the position of Western Berlin. It has everything to do with the alignment of strength between the great powers.

Competing Ideals

Mr. Lyndon Johnson, President Kennedy, and Mr. Khrushchev know this. It is difficult to know what to become weary of first, the cries of freedom and tyranny with so much mutual tyranny in the world, or the apparent need of statesmen who cover up known real situations with all the paraphernalia of competing ideals.

There is a world above the battle. Not one statesman gives the slightest indication of its existence or gives a vision to the people to help them to enter into it. The material resources of the world are such that men could enter into a golden age undreamed of in the past (or even in Communist utopias). The conditions of entry are known. The world will never become communist. That is a superstitious dream of dogma. It will be annihilated before that can happen. The world is hardly likely to become economically and socially patterned upon Western democracy in any known future. Neither the West or the East can impose its own ideals upon the world. Why not recognise this? Why not let it be said? Why not expect the competing statesmen to say so and stop the nonsense of the supposed need to be at one another's throats.

Mr. Nehru

Someone should say that there is a degradation of the human spirit somewhere in the constant presentation of the United States and Russia as two mighty prize fighters each striving to lay the other out; each in terms of prestige trying to get to the moon first with the whole world watching and the world being asked to judge on these terms. Much of that degradation comes from Russia. But there is no need to meet her on these terms. There are plenty of Russians who are sick of the futility of the game light, and whose voice within the foreseeable future will be heard.

It is reported that Mr. Nehru is to mediate between the West and the East upon Berlin. The world would be an easier place to live in if Mr. Nehru could begin to say what other statesmen are not saying: that the conflict is one of power in the old crude primitive sense, and that it can be ended.

TWO TYPES OF CONFORMITY

By E. W. Martin

SEVERAL readers of the *Inquirer* are interested in the problem of conformity with which I was concerned in my book, *The Tyranny of the Majority*. I think that it may be helpful to comment on the two types of conformity I had in mind.

The first type, the conformity of estrangement, is a product of our times; and is due to the immense growth of the various instruments of persuasion. Estrangement arises in minds that are not able to resist positively the agencies, the establishments, hierarchies and institutions which tend to produce conventionality. Conventionality in itself is not dangerous. It becomes dangerous because what the conventional person does is to avoid thought. His estrangement arises from the fact that he is not developing his own personality, but is content to reflect the ideas of others and to be guided by their beliefs and attitudes.

This brings about a social and moral irresponsibility which has its effect upon society. Democracy now does depend on the thought and work of individuals. But individuals have to develop a sense of public responsibility if they are to be of use in society. Marx wrote a great deal about class conflict. No doubt he was partly drawn to do this because he was a propagandist. But undoubtedly, in his time, class conflict was important. What we have to ask now is whether it is as socially disturbing as the cultural conflict between an active majority and a comparatively inactive mass.

★

It will not do for thoughtful people to ignore the need for re-education or re-orientation. This is the alternative to estrangement and the wrong sort of conformity. The citizen who conforms to any intellectual or social pattern, without thought, is little more than a cypher. He lives a life in which his work and worship are not related, and he will be conscious also of his gradual inability to come to terms with his complex world.

So it is one type of conformity only which is inimical to democratic progress. There is another type—which I have called historic conformity, or the conformity of necessity—which is socially essential. I think this kind of social agreement is the only workable alternative to anarchy on the one side and dictatorship on the other. Welfare, security and liberty are vital factors in the lives of communities and nations. In Britain we are becoming much more aware of the need for an organised policy of welfare. There has to be agreement about the ways in which such a policy can be implemented.

The same is true of education. Education means development of the citizen for a full democratic life. We cannot assume that an education is good if it does not do something to make people more spiritual, more moral, more public-spirited. Neither can we base our idea of liberty on the former concept of individualism. The person is always tied to the family and the community. In order to live well that family and that community must somehow arrive at a policy, a method.

This method, the programme of democracy, could certainly produce a kind of conformity. But it would have to be a planned agreement—a system of ideas about which all kinds of people had accepted after long discussion. No democracy can escape conflict, for the only way to avoid conflict is to impose a rigid dictatorship.

★

Reflection will show that, even in democratic countries, there is a great deal of mental imposition. It may be from television, from newspapers, political parties or even religious groups. The individual is too often required to accept all, and contribute nothing. Under those circumstances there would be no true democratic agreement, no public conformity of the kind that could lead to better relationships between groups, parties and establishments.

Citizens, however, in their daily lives, can work for such a kind of historic conformity. It is a process of growth which will fuse the private lives of people with their public duties. There are so many good things we all ought to do, that we can readily agree about them. We can agree that inequality is not good. We can agree that racial segregation and discrimination will always be bad. And we can agree that education should be available at the highest level for every section of society.

Whatever our political beliefs may be, it will be possible for us to see certain moral obligations in a world that is so full of fears and doubts that the keenest minds and most courageous hearts are sometimes troubled about the future. Communism or Fascism are threats to liberty, and it is the liberty of the individual that we have long valued in Britain. To learn the lesson of public conformity is not going to be easy. Yet there are many signs that religious people and thoughtful rationalists are no longer satisfied with the easy answer and the dogmatic assertion.

★

In order that society shall work well, the citizens composing it have to think and work for neighbour and community. There is nothing wrong with the desire for a legitimate profit for honest work or the proper investment of capital. But there are bigger things than the acquisition of private wealth. It is these big issues which democracies have to face if they are to offer a united front to the virus of Communism. Such issues lead us to a position where we have to ponder on our social allegiances. We have to ask questions about the religious and political groups to which we may belong. We have to ensure that in belief and action there is a thread of sanity which will give us an equal chance for all to live a life in which there is both a maximum of liberty and a minimum of suffering and insecurity.

The problem for us, therefore, is to move away from the conformity of estrangement toward more and more discussion, more thought, more understanding. This will ultimately lead to all kinds of public agreement. Without that public agreement there can be no effective democratic government. The difficulties lie in that sector of the mind which suggests that man is really an entity in himself, or affirms that the family is more to be valued than the community. Certainly the family is of crucial importance. It is within the family that the policies of public conformity may be formulated.

Our religious beliefs are often a sheet anchor in times of trouble. They also help to integrate us with society. This process of integration is really a cultural process. It will enable the person so to develop his sense of responsibility and his values that he will readily see what his social duties are. From the level of thought for self, family and position, he will come to a point where he can think about others and share his tasks with others, so that a renewal of the self means a redemption of the community from its myriad dissensions and internal disharmonies. No one, I think, would be opposed to that kind of moral conformity arising out of thought, discussion and planning.

A LAYMAN'S DIARY

August 9 (North Brittany). Our fortnight here is nearly over: tomorrow we head for St. Malo and the return journey across the Channel. During our second week, the little town's "Syndicate of Initiative" has really done us proud. And even after we have departed, more delights will be offered to the visitors who remain: an International Tourney of Tennis, a Concourse of Babies, a Tourney of Bridge, a Nautical Fête of the Night . . . and, last but not least, a Concourse of Window Amenities. I am translating rather literally: it sounds less prosaic that way and does more justice, I feel, to the spirit in which these splendid occasions are devised and announced.

★

Only one of the events I mentioned last week has failed to come up to scratch: that was the Grand Concourse of Fishing, which attracted but one solitary competitor, and was called off. On the Regatta I cannot comment expertly, but it filled the sea with picturesque little sailing boats and appeared to be a great success. The Automobile Gymkhana in the town square (at midday last Sunday) produced some remarkably skilled car-driving, maze-weaving, reversing into tiny spaces and balloon-bursting against the stop-watch. As for the *Défile Humoristique* of the Automobile Rally, two days later, that was even more exciting.

Over 30 competitors took part, making a procession through the main streets, in which each car and its occupants had to depict a well-known work of literature. The leading car represented *The Memoirs of General De Gaulle*, and featured a most life-like President, arm in arm with a grinning character in a bowler hat who turned out to be President Eisenhower. Loud cheers, not all of them unduly respectful to the Head of State. (Long after the rally had officially dispersed, "President De Gaulle" was still driving round, acknowledging with noble condescension the cheers of the populace. In the full-page report of the event in the local paper next day there was not a word about this irreverent entry.) The winner was a blood-curdling *Hunchback of Notre Dame*; and "honourable mentions" included *The Old Man and the Sea*, *Les Carnets du Major Thompson* (who had borrowed a *Times* from me for the occasion) and *La Dernière des Mohicains* (actually little Marie-Françoise from our hotel, who tries out her schoolgirl English on us in the long intervals between the courses of *déjeuner*).

★

The concert of Negro Spirituals last week in the town's biggest restaurant was a cheerful occasion. We sat on benches (lent by the school) or wicker chairs (lent by the Church) and heard—eventually—a very polished recital by a group of French singers, "Les Compagnons du Jourdain", who have specialised for over ten years in the rendering and recording on disc, of spirituals in English. My wife and I arrived at 9 p.m. prompt, not having grasped the convention in this part of the world by which trains and cinemas start and finish with split-second punctuality, but concerts and local buses do not get going until every seat is full, whatever the official starting time may have been. This, we found, gave us a period of about 40 minutes in which to enjoy watching and listening to the audience. Holiday-makers, sailors, townsfolk, unmistakeable Wolf Cubs selling iced lollipops (the concert was in aid of "*les Scouts*"), and a happy row of nuns eating them (somehow nuns in France look much more relaxed and gay than nuns do in England). A German girl who had just spent a year working in Brighton heard us speaking English and came and sat next to us, which embroiled me in a solemn discussion about the relative merits of Mr. Chris Barber (her choice) and Mr. Acker Bilk (mine). After all this, when the official entertainment at last began it was almost an anti-climax. If this paragraph seems a bit confused, well so was the evening. I should perhaps emphasise that the nuns were eating the *lollipops*, not the Wolf Cubs.

★

We have tried to stick to French newspapers (we did buy a *Daily Telegraph* to find out the result of the Old Trafford Test Match and then wished we hadn't); but the French dispute with Tunisia has occupied most of the news space, and reports of events in Britain have been very sparse. After spending a few days trying to plough through *Le Monde* ("*très dur*", said our landlady's daughter) we discovered *Le Figaro*, a much brighter product, rather akin to the *Guardian*. It has a learned but sprightly column on Usage and Grammar, which has been deploring the invasion of French writing by English words, such as "folklore", "nursery" and "pin-up". The columnist recently gave a list of suggested French equivalents for some of these: for "folklore" he suggested *coutume*, for "nursery", *poupouthèque*, and for "pin-up", *poulet*—but he added "*oh!... toutes les poules, hélas, ne sont pas des pin-up!*"

★

After lunch yesterday David said, "I wish I had wings. I don't think I shall ever be able to get up from this table." Our small hotel specialises in what Americans call "sea-food" (the French more euphoniously speak of *dégustation des fruits de mer*); and David has tackled every kind of fish, mollusc and crustacean that has found its way to our table. At a neighbouring table there sits a stern and active Frenchman whom we long ago privately nicknamed "the Colonel" (we have since found out that he *is* one!); when each new species of animal appears, we watch him out of the corners of our eyes and try to dismember it as deftly as he does. When the Colonel is not at table he is usually to be seen striding down to the beach carrying a harpoon, eager to jump into his outboard-powered canoe, or striding back to the hotel in full frogman's outfit, clutching a bunch of exotic fish in his resolute hands. He makes us feel very inadequate....

★

In the charming county town of Morlaix (motto, *s'ils te mordent, mords les*: '*les*' are the English) there is a main shopping street, *La Grand' Rue*, from which all motor traffic is banned. It is refreshing to be able to walk securely down the middle of the road, unmolested by vehicles, and gaze securely into the shop windows. Good luck to the Rev. G. S. Whitby in his efforts to achieve this boon in Sheffield! (I have just been reading about his noble venture in the *Inquirer*—which, thanks to the ever-efficient Mr. Beasley, has reached us unfailingly from Gordon Square each Monday while we have been here.)

THE I.A.R.F. CONGRESS AT DAVOS

I. CO-EXISTENCE

(The Rev. A. B. Downing contributes the first of three articles on the conference of the International Association For Religious Freedom held at Davos, Switzerland.)

By A. B. Downing

WELL, apart from a few fortunate Unitarian stragglers still savouring Swiss scenes or other continental pleasures, we have all returned from our international liberal religious Congress. The mountainous loveliness of Davos now becomes a memory, along with other high-level experiences of a more religious or intellectual kind. We assembled under the very liberal banner of "The Unity of Mankind in our Divided World". But quite apart from that theme, which is urgent and important enough, we all felt brought together by the unmistakable collective personality of the I.A.R.F. itself.

Our Association is held together by the devoted work of the Dutch secretariat, who are not always sure of their salaries, but it also has its own independent vitality. Signs are not wanting that its original vitality and purpose are still a power to be reckoned with, especially with a move afoot to change its name. European religious liberals still very much feel the need of the Association within the more specifically Christian witness. In some quarters, transatlantic ones especially though not exclusively, there is a certain disdainful impatience with the liberal Christian label and perhaps not enough sympathy with the need to give every possible support still to liberals within Protestantism. There is a tendency to sniff at liberal Christians and to bestow smiles of free religious recognition on peripatetic Swamis, like the one who mysteriously appeared at our Congress in a Cadillac and a saffron robe to tell us solemnly that he was divinely inspired in several languages and wished to come amongst us to distribute peace and harmony. We all wondered at such egotism but decided it must be well-meaning. At any rate in Rotterdam, where we are to meet in 1964, we shall probably have vigorous, perhaps even stormy, debates about what people think our Association's future name and religious purpose ought to be. There are many religious liberals who have still to decide where they are going and where their ultimate loyalties lie.

★

We are, of course, always a mixed lot at our I.A.R.F. Congresses. Our diversity hits the eye whether we meet in Chicago or Davos. In America, European religious liberals were quite properly astonished at America itself. In Switzerland we had a more intimate sense of diversity. The church where we met for our devotions bore a comforting sort of resemblance to our European familiarities, as they might be expressed in the local idiom of Cross Street Chapel or Essex Church. There is a strain of Puritanism, of dignified austerity, in our liberal Christian or Unitarian ethos as we express it in Europe. Certainly there is an almost too solid reliance on the spoken

word. There are no choirs in zip-fastened gowns, or irrelevant candles or daring decorations . . . . at least not in Switzerland, or Paris or Germany or the less imaginative parts of the United Kingdom. A liberal Protestant in Europe goes about his business with a certain grave dignity, lit only occasionally by flashes of artistic passion or urges towards the unusual.

In America, the frontiers of novelty are always being pushed forward and the buoyant atmosphere of Unitarian expansion gives plenty of scope to new wings of thought or action. In old Europe, where organised religion is only a small part of our nationhood, we move forward with more glances towards the past and struggle rather to preserve what is precious than to search for what is new. And who shall say who is right? Most of us have to live out our faith in the climate of our birth and against familiarities which differ from place to place.

★

Our American friends have the bond of a continent to gather their diversities together. But Dr. Kafka's Unitarian church in Prague and Monsieur Marchal's liberal Protestant church in Paris are not united but deeply divided by the common Continent which gave them birth and background. Both were with us at the Congress. The religious faith of both is probably basically the same, but their politics and their way of life are profoundly different. Monsieur Marchal battles with brilliance and energy, and often in vain, for a public hearing within orthodox French Protestantism. Dr. Kafka told me he has all the liberty he needs to preach his religion and support his cause, but he is expected to agree with the general direction in which his country is moving, and he understands that direction better than we do. Certainly he understands it better than those English and American liberals who cannot help feeling secretly distrustful, or disappointed with him, because he is neither dead nor in prison as a martyr for our Western type of democracy.

If there is one thing that our fellow-Unitarians behind the Iron Curtain believe in it is co-existence between the political needs and trends of one country and the political traditions of another. Monsieur Marchal in Paris, or Dr. Henry Babel of Geneva, are not denied co-existence by politicians but by fellow Protestants. These are some of the personal things that matter for the unity of mankind in our divided world.

★

There is much more to say about our Congress in further articles and we shall want to say it frankly, without fear or favour, so that you become involved in what we were doing and saying. Whether we are Unitarians in Rawtenstall or Rotherham, Leicester or London, we all need to be reminded, as we were reminded at our Congress, that our Unitarian chapels and churches and our free religious convictions bear witness to some deep happenings within the human spirit. At Davos we were not just swimming against a tide of words, though the words indeed were as multitudinous as the lapping ocean waves and there were times when we felt weary with them. But it was obvious enough to all of us that we were hearing words which expressed hopes and duties and concerns and fears for our common humanity in our divided world. We all had our different styles and languages and we could all see different facets to the same problems. But the point is that we were all there together, sharing and listening, and we all brought away both graver burdens and fairer hopes than we took.

(To be continued.)

A WEST COUNTRY UNITARIAN REBEL

By R. D. Weddell

"BAINBRIDGE, Bainbridge", I kept repeating to myself as we drove through the charming Yorkshire Dale village. "I've heard that name before". As we purred into the enormous Friends' Meeting House, I kept on thinking. "No, it wasn't the Miss Bainbridge we had met in a Quaker boarding school. Pleasant as she was, she wasn't the Bainbridge I had been thinking of." Then it dawned on me. It was the John Bainbridge that Henry Solly in his autobiography tells us about.

Henry Solly, the founder in 1862 of the Working Men's Club and Institute Union, was from 1840 till 1842 minister of the Unitarian Church at Yeovil. There he met John Bainbridge. Of him he wrote "His friendship I valued as one of my greatest blessings."

★

John Bainbridge was Superintendent of the Sunday School and one who saw in the Unitarian faith a religion for progressives. There could have been little beyond the preaching which had attracted Bainbridge to Unitarianism. Solly mentions that the choir in the chapel consisted of a female singer, the wife of an incorrigibly drunken tailor who quite often beat her. Bainbridge could have had little in common with the banker and solicitor who was head and principal supporter of the congregation, for he was a Chartist.

Solly went to one of the Yeovil Chartist Meetings and says: "At the end I felt thoroughly satisfied with the justice of their claims." Certain members of his congregation were furious when he attended a meeting Bainbridge presided over in Yeovil to welcome a Chartist called Bartlett who had been released from Ilchester gaol. But for Solly there was no going back; he and the Superintendent of his Sunday School had a common cause.

Like all holders of unorthodox ideas in a strictly conventional area, Bainbridge inevitably had to suffer. He and his Chartist friends as part of their propaganda issued a leaflet "Thou Shalt Love Thy Neighbour as Thyself". His employer dismissed him. Other Chartists in Yeovil lost their jobs as well and found no one ready to employ them. A price has to be paid for being different.

Their friends rallied to help them. One does not get the impression from Solly's autobiography that the wealthier members of the West Country Unitarian families of those days helped at all. But enough money was raised to enable one victim of this local oppression to emigrate. This man, a house decorator called Stevens, went to the United States and probably emerged financially at least better off than the people who drove him out of Yeovil. Solly incidentally called him "A man of singular refinement and feeling—a born gentleman."

★

Bainbridge, with the aid of Solly and others, set up in business as a grocer at Yeovil. Perhaps he was not cut-out to be a grocer. Perhaps the hostility of the people that mattered prevented his shop from prospering. At any rate before Solly himself had been politely asked to leave Yeovil, he had moved to London, the natural meeting place and gravitation point for the persecuted. Perhaps he went there because he knew that there, at least, one who was different from the others could be lost in the surging mass of the population.

Bainbridge took a job as an upholsterer with the firm of Morant and Boyd. In London at least he could mix freely with the Chartists. Perhaps he drew some satisfaction from a letter Solly wrote to the *Somerset County Gazette* protesting against the victimisation of Bainbridge and his friends.

★

In London Bainbridge might well have broken from Unitarianism. He certainly seems to have worked for the starting of a Free Library in Marylebone. It is significant however that this man was big-hearted enough to continue supporting a movement which had little sympathy with Chartists. Solly met him again as an active worker for the Little Portland Street Chapel, its Sunday School and its Mutual Improvement Society.

He was one of those who in the mid-nineteenth century fought to shift the meetings of Friendly and Trade Societies from Public Houses to private rooms, where men were not tempted with drink. He was one of the early Council members of the Club and Institute Union.

When he fell ill and died, it was a Unitarian minister, Henry Solly, who buried him in Kensal Green. Years later Solly revisited Yeovil. The old chapel was going through bad times. Its pulpit was filled by "Supplies". Yet Solly's thoughts like all those who are drawing near to the end of their time must have turned back to that band of glove cutters and furniture workers who had found a leader in the Unitarian Chartist, John Bainbridge. He must have been a great man in his way, for Solly claims that his friendship was one of the greatest privileges of his life. And Solly mixed with some of the greatest in the land.

MAN, ANIMAL, AND SOCIETY

By Magnus Ratter

EAT or be eaten, for a long time was the law of life. Somewhere in prehistory, lured by the smell of roast meat, the dog preferred service to man, the cat offered partnership. When the wheel was discovered most domesticated animals were subject to man who deemed his duty well done by giving them such food as their service merited: the wild animal was hunted or feared; a pattern which continued till only a century ago.

Cats were mummified in Egypt, burned alive as a public holiday in France, a contrast that must suffice to tell of the astonishing relationship of man-animal over the centuries. The lordship over nature achieved by man has often resulted in strange cruelty to animal, unnecessary cruelty, only mitigated during the last century.

Though Buddhism has certain words on kindness to animals, Hinduism instructs the oneness of life, Christianity emphasises love, Islam tells the mercy of God, and the Chinese faith is rational. Animals got little out of it until St. Francis, who brought them into the birth of Christ celebration, his awareness that even the animal creation longed for redemption; as indeed they did, for often man's cruelty was cruel.

Shakespeare, Blake, Descarte, Leibnitz, Wesley, advanced animal welfare a little, but it was not till the time of the Rev. Arthur Broome that in 1824 cruelty to animals became a subject of public protest. All credit to the Anglicans; this cleric worth more than a bridge of bishops.

From 1824 onwards the history of the R.S.P.C.A. is one chief evidence of the development of England as a moral force in the modern world, for—be it clearly noted—there is a closer link twixt animal welfare and social kindness than is usually understood, vividly illustrated by the fact that the first prosecution for cruelty to children in America was instituted under the law for animal protection.

As the man who put this through was an American Unitarian the story was related by this present reviewer some years ago. It comes to publicity in the book now under review, also mentioned in the Child Welfare history just issued.

All thoughtful readers will hasten to read *Valiant Crusade*, history of the R.S.P.C.A., written by Arthur Moss, published by Cassell, 30s., a book as full of the Holy Spirit as the Book of Acts, and much nearer our own world, for this is the history of a few sensitive people who felt cruelty where it had existed for centuries yet never been known as cruel. In and through the R.S.P.C.A. modern man took ten steps forward. In the sight of the divine mercy this history may be more important touching England than Green, Trevelyan, and Churchill on the history of our green, our gallant island.

It is fact that even in England laws against animal cruelty preceded laws against child cruelty: was the vicious cruelty of the Spanish revolution a consequence of the bullfight? Be this as it may, a hundred sermons, say a thousand moral impulses, are within the chapters of this arresting book. Read it.

And realise that the workers for animal welfare do a work greater than they realise: for their social experiments make manifest in public life the universal validity of what Jesus spoke as a divine hypothesis: the merciful obtain mercy: for cruelty to animals, by a law more dire than Gresham, becomes cruelty to humans: and kindness to animals, by divine alchemy runs as magnetic attraction, becomes kindness to humans; beautifully illustrated in that the young N.S.P.C.C. had rooms with the older R.S.P.C.A. in the early days.

Not only giving the history of the work, this volume has chapters which gravely consider the seven major aspects of Animal Welfare as they stand today.

Could our Liverpool Unitarians investigate if the 1809 meeting in the *Crown and Anchor* had any Unitarians within its early call? It was the first known public instance of a meeting for Animal Welfare in modern history.

IT OCCURRED TO ME

By Muriel Hilton

IT is good to know that "Solitary Confinement" by Christopher Burney has been re-published.

We must all have wondered when reading or hearing of those who have suffered imprisonment for religious or political ideas, how they endured the hardships thrust upon them. How, for instance, has man endured and coped with solitary confinement? This book tells of a man in our generation, imprisoned in France by the Nazis; how he passed the long, lonely weeks and months; how he adjusted his life and waged his solitary war over his captors and confinement. "Solitary Confinement" is about solitude, about a man faced with nothing but four walls and himself.

Christopher Fry who wrote a foreword to the book says, "No man is free who will not dare to pursue the questions of his own loneliness. It is through them that he lives". And one indeed feels that the author regarded those months of solitude in some sense as "an exercise of liberty". It is most fascinating to read how Christopher Burney came to prize his silence, especially the silence of night, for as he says, "For the night to those who have used it for privacy and sleep, rather than as a trysting place for ghosts and demons, is by instinct and experience a peaceful time, where your surroundings disappear and you may go where you will, and even the deadliest fear is tamed and may be touched and played with".

There are numerous little incidents which counteract the inhumanity of his warders and one is grateful for these. For instance, there is the curious coincidence when on his birthday he was dreaming of food—a frequent occupation—when a young officer came into his cell and emptied a tin of biscuits on to his bed and left without a word.

"Solitary Confinement" is a unique and remarkable book and one is grateful to the author for allowing us to share his experiences.

★

Recently I wrote a paragraph in this column on the necessity of some kind of rhythm and continuity in our lives. It is good to have the same kind of experience on the same days each week; to see certain friends on the same evening each week, to do certain things, to spend an hour each Sunday in worship. Some correspondents thought I was advocating an inflexible routine which can only lead to inertia and the death of adventure. That is quite different. Edith Wharton in her autobiography puts it this way:—

> "Years ago I said to myself, 'There's no such thing as old age, there is only sorrow'.
>
> I have learned with the passing of time that this, though true, is not the whole truth. The other producer of old age is habit; the deathly process of doing the same thing in the same way at the same time day after day, first from carelessness, then from inclination, at last from cowardice and inertia. Luckily the inconsequent life is not the only alternative; for caprice is as ruinous as routine. Habit is necessary, it is the habit of having habits, of turning a trail into a rut, that must be incessantly fought against if one is to remain alive.
>
> In spite of illness, in spite even of the arch enemy sorrow, one can remain alive long past the usual date of disintegration if one is unafraid of change, insatiable in curiosity, intellectually interested in big things and happy in small ways."

IS GOD A PERSON?

By Leslie Weston

THE Rev. F. W. Robertson, perhaps one of the most gifted of Nineteenth Century Anglicans, held that truth is always manifested in pairs of opposites. And it may be that these apparent contradictions are nowhere more apparent than in theology—for instance, we have the "three in one, one in three" of the creeds. The problem remains, moreover, even when we have reduced our trinity to a unity; even the personality of the one God baffles our comprehension.

Perhaps to the average person nothing is more natural than the idea that God is a person, in certain respects just like a human being. This is not just wishful thinking; the mystically inclined have very frequently felt that their experience was at least like the experience of man meets man, or mind meets mind—to them, religion was an essentially personal encounter.

On the other hand, our intellectual approach to God suggests certain aspects of divinity that are rather impersonal. For instance, we hold that God is all-powerful, omnipresent, unchangeable and eternal. But we might say just the same of what are called natural laws—the law of gravity, for instance, although we do not, in these days, think of natural laws as persons. Perhaps this one reason why we have materialists who tend towards atheism. If we have to choose between a God who is completely and utterly a person, and frank atheism, then it might be indeed a hard choice to make; but might we not hold that God is in some respects personal, and in others impersonal?

★

As regards the conflict between religious conservatives and radicals within Christianity, might we not understand the problem better if we consider that the time-honoured creeds are really figurative and subjective rather than matters of objective fact? Is not our liberal protest based upon the desire that creeds should only deal with that which can be confirmed scientifically? And does not the Nicene Creed make more sense when we hold that it was intended to express the intimate personal religion of a by-gone age?

It may be that the pantheistic idea, of God being in his essence impersonal, helps to explain a lot of problems that the fathers of the church have handed down to us. Suppose that God is not a self-conscious person in the sense in which human beings are; then it might follow that the creation of man in a sense completed God. It would then be seen that God is incomplete without man because not aware of self, and man incomplete without God because human personality limits in many ways in which God is not limited—for instance, an individual man cannot be present everywhere or live for ever or know everything.

This concept also eliminates that outstanding problem—as to why God stands by and allows such evils as atom bombings. So long as we hold that God is a person, we are almost obliged to invent another person—the devil—in order to account for prevalent evil. And as for human evil itself—is it a cosmic accident, or something that was almost bound to happen as soon as a self-conscious being was created?

Such a theory would explain the problem of sin. There is a conflict in man between the need to express himself as an individual, and the need to express his belonging to the universe in which he lives. If a man makes too much either of *being* or of *belonging*, then he falls into that error which we call sin. To emphasise oneself is always to risk harming another individual, or even cutting oneself off from society, and to dwell too much upon the need to belong to society, or even to God through a religious organisation, is to risk destroying the individual as such.

Jesus taught that there are two pre-eminent commandments: to love God, and to love your neighbour *as yourself*. Is a pantheist so wrong, then, if he sees the significance of life to consist in being and belonging?

★

It is possible to understand the mysterious personality-impersonality of God under the figure of a reservoir. A reservoir is there for all to use—in a sense it is impersonal. But as soon as an individual turns the tap on in his own home, the water supply becomes personal, and within reason he can do what he likes with it. Perhaps it is that God is essentially impersonal, but becomes personal in contact with human persons.

UNITARIAN ILLUSION

(From the Editorial page of the American "Unitarian Register and Universalist Leader".)

One of the shibboleths of modern Unitarianism is that it is "a thinking man's religion". This seems to imply that non-Unitarians are benighted, anti-intellectual, and downright stupid when compared to us illustrious liberals.

Unfortunately, this *is* so far from the truth as to be pitiable. It is almost a certainty that careful research would find Unitarians far down the list of persons who think seriously about religion. Those born in the faith are likely to entertain a few vague sentiments about the Fatherhood of God and the Brotherhood of Man, passed down to them in Sunday school. Those who are converts are likely to hold negative and uncharitable opinions about the traditional Christian faiths, but very little that can be described as positive religion.

It is extremely rare to find a Unitarian layman who has any solid background in the history of the Christian Church, or any real understanding of what it is that makes faith a living thing for millions of Christians. Since we are taught, practically from the cradle, that creeds are for folks inferior to us, it never occurs to us to study the famous statements of Christian doctrine. We may not know the Athanasian Creed from the Nicene Creed, but we are sure that they are both nonsense. The idea that they might have considerable thought and inspiration behind them would strike us as ridiculous.

But how long can we ignore the fact that Unitarianism has not produced an outstanding theologian in this century? Tillich, Niebuhr, Jaspers, Cullmann, Barth—are we to claim that these men are anti-intellectual?

Is Unitarianism a "thinking man's religion" or a desiccated nineteenth century remnant? That is a question for thinking liberals to ponder.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Worse or Better?

Sir: I read the sermon by the Rev. A. Philip Hewett ("IN THE FORGE OF OUR MINDS"—*The Inquirer*, August 12th) with interest, but failed to agree with him. That there has been "an appalling landslide in the moral values of the population of the so-called civilised parts of the world" has become a contemporary cliché which has gone unchallenged too long.

Our forefathers held that "things" would get better and better and that this was inevitable. No one would agree with them now but this is no excuse for supporting the view that "things" are getting worse and worse. The last 25 years has seen substantial progress in the freeing of mankind from the bondage of ignorance and want, and those who fail to see any moral progress in these achievements are burying their heads in the byways of history. Mr. Hewett has handpicked historical situations which serve to prove his argument, but a counter selection could easily be made to disprove his assertions and, in the end, such selections are meaningless.

As far as I am aware, the extermination of peoples is not one of the war aims of any of the major powers but it is, of course, true that a future war might destroy 50 per cent. of the population of the world. Mr. Hewett directs the attention of our consciences to these terrible possibilities and implies that we should abandon weapons of mass destruction. I cannot help feeling that he is ducking the issue. The techniques of modern warfare are truly horrifying but it is the central problem of war itself which should be our concern, and not merely the banning of the means of waging war.

The unilateralist will argue that Communism is preferable to a third world war, and it probably is, but is our Western civilisation worth the risk of war? Yes, I think it certainly is, for we should not forget that Russia faces the same problem in reverse and in every year

(continued on page 106)

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 27, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Service
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11, Rev. T. W. ROBERTS, 6.30, Miss E. PLUMMER
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Rev. A. M. BELL
BIRCH GREEN, Old Meeting House, 11, Rev. T. L. JONES
BILLINGHURST, Free Church, High Street, 11, Miss L. M. HOBGOOD
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (September 3) Mr. E. E. LLOYD
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Church Members
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. WILKINSON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Supply
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Mr. W. DAVIS
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Mr. M. THRANCROFT
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, 11, Rev. A. H. BRITTEN, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Rev. Dr. R. F. RATTRAY
CARDIFF, The West Grove, Unitarian Church, 6.30, Supply
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45, Mr. G. W. REES, 6.30, Mr. RALPH KAY
CHIPPENDALE CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Hobyhead Road, 11 and 6.30, Rev. F. H. MORRIS
CRAVEN, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. J. P. CHALK
DENTON, Wilson Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mr. C. J. EVANS
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VESEY
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FISHOW
DOWN, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WORTHMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KINGHAM
DUNDEE, Old Chapel, Chapel Hill, 10.45 and 6.30, Students
DUNMOW, Unitarian Church, 93, Commence Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Meeting, South Street, 6.30 (next Service September 10th)
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. ALLEN KIRBY
GLOSSOP, Pinfolds Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GOSWARGWEN, Meadow Chapel (Penzance), 6.30 (next Service September 3)
GUILDFORD, Ward Street Church, 11 (next Service September 3)
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 10.45, Supply
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HELTON
HINCKLEY, Great Meeting, Baxter Lane, 11 and 6, Students
HORSHAM, Worthing Road, 11, Mr. A. G. HARVEY
HUDDERSFIELD, Fitzwilliam Street, 6, Miss K. BRADSHAW
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 3, Rev. B. L. GUILAND
IPSWICH, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11, Mr. D. GOODYEAR, 6.30, Rev. W. BRADSHAW
KNUTSFORD, Branch Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN L. GUILAND
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DOWDING
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Brodie Free Church, 11, Rev. C. A. PETER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Supply
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PETER
LIVERPOOL, Hope Street, 6.30, Rev. ALLEN WILLIAMS
LIVERPOOL, Ullet Road, 11, Rev. E. BLAIR SEAVEY
LONDON, Bell Street, Edgware Road, 6 (no Service during August)
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. W. M. LOWE
LONDON, Essex Gate, Upper Lane, 11,
LONDON, Golders Green, Hoop Lane, 6.30, Miss K. GAREY
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. RALPH E. GORDON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAIR
LONDON, Hanwell High Road, 11, Sunday School, 6.30, Dr. DOROTHY TARRANT
LONDON, Islington, Upper Street, 6.30, (closed during August)
LONDON, Kilburn Unitarian Church, Quex Road, 11 (closed for August)
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. A. D. WILLARD
LONDON, Mansford Street Church, Bethnal Green, 6.30, Miss L. M. HOBGOOD
LONDON, Richmond Free Church, Ormond Road, 11, Mr. R. H. CORBETT
LONDON, Stoke Newington Church, Essex Hall (opposite Law Courts), 6.30, Mr. CHAS. S. DENCH
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. R. H. ROBERTS
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30 1st Sunday in the month)
LONDON, Wells Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ashcroft), Channing Road, 11, Rev. E. W. DEARIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MARSDEN, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. K. SAXTON
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE ELVINS
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. KEITH HILL
MANCHESTER, Rawdon Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Cheetham-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. PETER SHORT
NEWCHURCH (Rossendale), Bethlehem, Unitarian Church, 2 and 6, Young People
NEWPORT, Isle of Wight, High Street, 6.30, Mr. DEREK STERMAN
NORTHAMPTON, Kettering Road, 6.30, Mr. C. J. LAPWORTH
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. JOHN KELLY
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45, Mr. DAVENPORT, 6.30, Supply
OXFORD, Manchester College Chapel, 11.30 (next Service September 3rd)
PARKGATE, Neston Unitarian Church, Knights Hill, 10.30 and 6, Rev. J. MCCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11, Rev. GORDON L. CLARKE, 6.30, Supply
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hanes, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, LANCS., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Ashtonon Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 7, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30 (no Services during August)
SHEFFIELD, Pitwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mrs. G. SORELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Rev. H. LYDIER SMART
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. JOHN MITCHELL
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Mr. S. R. MARTIN
SOUTHPORT, Unitarian Church, Portland Street, 11, Supply, 6.30, Mr. A. S. PATTERSON
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KIMBALL
ST. HELENS, Corporation Street, 6.30, Rev. G. L. CLARKE
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKSBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHIPPEN
SWANSEA, Pennard Free Christian Meeting House, 11 (next Service September 3rd)
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SMART (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Mr. J. NICHOLSON
TORRINGTON, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Castle Unitarian Church, 11, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Mr. E. E. LLOYD
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School (Services, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30, Mr. S. R. MARTIN (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Miss H. DEWS-WILLIAMS (also 6.30, First Sunday in the month)
WESTON, Flemington, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY MUMFORD, Styal, 6.40 (no Service)
YORK, St. Saviourgate Chapel, 6.30, Rev. W. T. WILKINS

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FRANKENBERG, 132 Duke Street, Scarborough, West Australia
SYDNEY COMMUNITY CHURCH, Annie Road, Seaford (VIC.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply, Manse Telephone LX 3321
UNITARIANS FELLOWSHIP OF AUSTRALIA, 1 Grice Ave., Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MAGUIRE
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, 7, Mr. W. J. WEBB
WELLINGTON, Services suspended—Enquiries—Mrs. WEBB, Tel. 48-272

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School, 7, Service, Supply

THE LINDSEY PRESS

ALIENATION AND FELLOWSHIP
by Dr. D. Russell Davis
Reader in Medical Psychology, Cambridge
Essex Hall Lecture 1961
2s. by post 2s. 2d.

THE WAY OF PRAYER
A Manual of Daily Prayers and Readings
2s. by post 2s. 2d.

ESSAYS IN UNITARIAN THEOLOGY A SYMPOSIUM
Edited by Kenneth Twinn, M.A.
8s. 6d. by post 9s. 2d.

PRAYERS OF FAITH AND FELLOWSHIP
A selection of prayers from many liberal sources, English and American, arranged for public worship or private devotion.
6s. by post 6s. 8d.

THE LINDSEY PRESS
ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

WANTED, end of September—Cook-Housekeeper for elderly lady. Hampstead, small house, all modern conveniences, daily help. Accommodation could be given for girl of school age. Baily, 74 Lawn Road, N.W.3.

(continued from page 102)

goes by they have more and more to lose by going to war. The uneasy truce which obtains at present, the risk of a disastrous war and the great efforts which must be made to come to terms with the Communist world, are the price we must pay for defending a free society—the value of which Unitarians above all other groups of people should appreciate.

Huddersfield Yours, William Simpson

"A Word from the Padre"

One of the activities of the Chaplains' Branch in Cyprus is that each chaplain is expected to take a week's radio duty.

During that week he is responsible for broadcasting a 15-minute service on the Sunday evening and a five-minute talk each morning till the next Sunday, all of which are recorded on the previous Thursday. This duty is performed, alike, by chaplains of the Church of England, Church of Scotland, Roman Church and Free Churches.

How the particular chaplain uses his time is left entirely to him. The broadcast is done by the Forces Broadcasting Service, Cyprus, whose only concern is that the chaplain concerned does not over-run his time.

This week (Aug. 13th) it is the turn of the Rev. G. J. Spurham, Director of Hibbert Houses. His Sunday Evening Service included Samuel Johnson's hymn, "City of God", a portion of the Sixth Service in the "Orders of Worship", a reading from the 27th Psalm, and a short talk on that psalm. During the week following he has been speaking on various subjects having relevance to life as the Service people know it.

This is the second time Mr. Spurham has taken a turn in this week-long broadcast. He not infrequently does Sunday duty for Free Church Chaplains at various Service Churches in different parts of the Island. This in addition to his work for Hibbert Houses, and as Chairman of the Council of Voluntary Welfare Work, which co-ordinates the religious Social Service activities operating with the Forces, constitutes for him, as well as for his fellow-workers, a busy life.

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.
Miscellaneous — Prepaid
4d. per word, minimum 8s.
W. Heffer Hugo Press Organisation Limited
Kingsgate House, 115, Hollborn, London, W.C.1
Telephone: CHAncery 8732
Display Rates on Application Special Terms for a Series

Holiday Accommodation

All desiring warm cosy hotel with good food for September or October Holiday should write now for illustrated brochure. Summer lasts longer in this sheltered Winter Resort which claims "Britain's Best Climate". Twin-bedded from 8 gns. inclusive. No gratuities. Two lounges (T.V.). Premier position, full South.

NORMANHURST, Seafront, St. Leonards, Sussex. Opposite double-deck promenade. Near Churches, Theatres, Sun-lounge, Pavilion, 100 Sun Shelters. Central for Coach outings and day trips to France.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 0d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7334 Editorial: EUS 2912

Third Successful Family Holiday Conference

"The Family Conference is the best thing we are doing as a movement"—This verdict on the 1961 Unitarian Family Holiday Conference, held at the Unitarian Holiday Centre in Great Hucklow in Hucklow in Derbyshire during the week August 5th to 12th, is only one of dozens expressing similar sentiments. Sixty-two people attended the fully-booked conference and found a new concept of what "Family" means, Unitarians of all ages and from all over the country living, thinking and worshipping together for a week. We had services of all kinds. We had addresses on the four subjects "Reason," "Freedom," "Tolerance" and "Responsibility" by Dr. J. J. Kipling, the Rev. G. S. Whitby, Dr. S. J. Kennett and the Rev. J. K. Murren respectively, with lively discussion in small groups to follow. We had Study Groups on "Denominational Strategy," led by the Rev. Graham Short, on "Parents and Children" led by Rev. Bruce Findlow, and on "Social Service" led by the Rev. J. Keir Murren. The reports of these groups provide much food for thought. Youth and Children were separately provided with projects of their own. We had our own newspaper.

But we also enjoyed a holiday: long Derbyshire walks, outings to Castleton, Chatsworth and Hathersage, Socials, a children's party, and just taking things easy. We all became friends enjoying serious and light-hearted times together.

As a holiday the Conference was a success; as a meeting place for the whole denomination where ideas were thrashed out in time not normally at our disposal its success was tremendous.

Dr. E. L. Allen

Dr. E. L. Allen—who was a welcome occasional contributor to *Inquirer* pages in the past and who will be recalled both for his preaching at the I.A.R.F. Belfast Congress and platform participation at an Essex Hall lecture a few years back—has passed away suddenly at Brisbane, Australia, where he has been recently living.

A Presbyterian minister of strong liberal views, Dr. Allen had in the past year been assisting at Queensland University, where he had been lecturing on both Church history and Comparative religion. His interest in the latter subject arose from his earlier years as a missionary and later while head of the Department in Biblical Studies at Durham University his classes dealing with world religions were surprisingly well attended and numbered several members of Divine Unity, Newcastle among them.

Dr. E. L. Allen had a pen which found ready welcome in the columns of the nonconformist press generally both in this country and in America. He was author, too, of a number of theological books. A scholar of distinction, he approached his tasks quietly and modestly always, and won a wide circle of friends in all the Free Churches because of his warmth and friendliness. Liberal Christianity has lost a gifted scholar and vigorous champion of its claims. A.P.

Printed by SOUTH ESSEX RECORDER, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale): JOHN HEYWOOD, Deansgate, Saturday, August 26th, 1961